Religious Education
EXHIBIT
Pacific School of Religion

MAY 1976

youth MAGAZINE

NAIROBI WELCOMES WORLD CHRISTIANS

MINOR LEAGUES: BEGINNING OR END?

SIGN UP FOR 100 MILLION HOURS

HARAMBEE

BY MARGARET YOUNGQUIST

RNS Photo

rking together in Africa, ristian leaders face world blems

I had four hours to kill before my plane left Heathrow Airport in London for Nairobi, Kenya. I set my backpack down and relaxed amid the human hustle of airport traffic. My mind started wandering—where I was going, what I might expect, and whether I was up to it all.

Here I am, 20 years old, never been off the North American continent until I came to Europe four weeks ago, and now I'm flying off to Africa. I am white, a U.S. citizen, from a comfortable middle-class home in a small Minnesota town. Uncertain images of Africa cause me moments of feeling very young and naive.

I call myself Christian. And I'm one of eight official delegates from the American Lutheran Church to the Fifth Assembly of the World Council of Churches. (They occur every seven years.) I'll be among some 2500 people, including 750 other delegates, most of whom, like me, are attending their first assembly. Other participants include fraternal delegates, observers, guests, advisers, youth stewards, staff and over 400 media people. We will represent 271 member churches from more than 100

"Grit" Youngquist is a student at Augsburg College, national leader in the youth movement of the American Lutheran Church, and a new member of the Central Committee of the World Council of Churches.

Jan Love

Among youth delegates were: Bill Trott (Angiican Church of Canada), Mark Robinson (U.C.C.), Kathy Johnson (American Baptist), Pete Perry (visitor), the author, and Margaret Perry (Presbyterian, U.S.).

youth magazine

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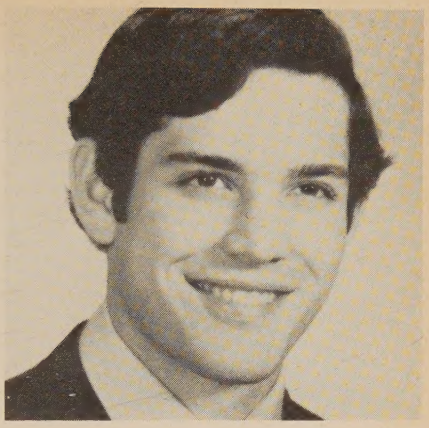
Uncertain images of Africa ause me moments of eeling young and naive"



Were I to convey to my fellow youth a single important message from the Nairobi Assembly, it would be: Who proclaims Christ as Lord must share his message with the world by Christ-like living and a prophetic voice. Some people excuse their neglect of social problems and institutional evils with arguments that spiritual and physical realms exist wholly separate from one another. At Nairobi, we affirmed to be false this perceived cleavage. "Jesus Christ frees and unites." Through him we gain freedom to serve. Thus, freedom and service go hand-in-hand. Through him we can shape the course of history. Indeed, we *must* shape history. God is its author and we are his agents. We are bound, therefore, to utter a prophetic voice, to bring God's truth to the world by our words and our actions. We must offer to the world a perspective that recognizes no system to be immune from the judgment of God. Our involvement in politics must be consistent with our understanding of God's intent.

—H. Brent McKnight,
Lutheran Church in America

ountries. What will be expected f me as a delegate? Will I be able share and contribute adequate- and intelligently? Will I fit in? It's an 18-day meeting. The chedule is tight. It sounds long nd intense. Advance materials ave given us an idea of the issues e'll be facing as world citizens nd as the Christian Church, all nder the theme of "Jesus Christ rees and Unites." What does this ean to me as an individual uman being, to the life and work my church back home, and to nristians all over the world?

I can already anticipate the olorful and diverse mix of umanity—lay people and clergy, ch and poor, young and old, olitically knowledgeable and olitically naive, all races from all ntinents, speaking dozens of nguages, representing Ortho- ox, Protestant, Anglican, and entecostal churches. Yet we are awn together by the common nd of the Lordship of Jesus nrist. Will the transcending ower of our faith unite us, spite our differences political- economically, socially, and

"Will the transcending power of our faith unite us despite our differences?"

Youth's failure to be outspoken at the Assembly is extremely puzzling to me. . . . We have lost our zeal and concern for active participation in the church. Either we have become disillusioned about the possibilities for change or we have not acknowledged that many of the issues which once brought us to our feet for action are still with us. . . . We cannot deny that at Nairobi we tacitly accepted very cautious statements about the violation of human rights, about the call for dialogue with people of other faiths, and about the scandal of disunity within the Christian community. Through our silence came the loud message that we owe ourselves and the church an examination of the ways we can re-invigorate ourselves to take the risks which may move us beyond complacency and parochialism. We will have to depend on our willingness to discover the impact of the issues which surfaced at Nairobi for our continued life in the church at home.

—Beatrice Y. Wood,
United Church of Christ

The Kenyatta Conference Center in Nairobi is the second largest of its kind in the world.

eologically? Will it melt us down all be the same, or preserve our dividual uniqueness while we scover and learn from each her?

For example, how will the Third orld people treat me as a person om the United States? I know at many, expecially in the Third orld, are critical of my home untry. Some of this we have ought upon ourselves. While I n thankful for the freedoms I ve as a U.S. citizen, I am ustrated as I read the news- pers and the Scriptures and see at the values expressed in the spels do not always agree with e values of our nation. As a tion we often exploit and dom- ate people politically, econom- ally, and culturally, often not owing we're doing it, or at least t caring.

Perhaps in encounters with ners who are different I will scover with some depth what ity is all about.

My flight is called.

Once aboard the plane, I see any people wearing the WCC tton. For example, three West erman students are travelling to irobi as part of the contingent 180 youth stewards working at e assembly. Stewards are the rvants of the assembly, doing fice work, acting as messen- rs, doing all the housekeeping ores—sounds like all the thank- s behind-the-scenes jobs that will make the assembly happen.

The rainbow that greets us as we land at the Nairobi airport is an exciting sign of promise to me. We take a bus the mile into the city to the Kenyatta Conference Center where a week from now the assembly will be meeting. The center is a beautiful complex of modern, decorative, practical, and spacious buildings.

The next day two busloads of us take off for an eight-hour ride to Arusha, Tanzania, for a pre-assembly, week-long gathering of youth delegates, stewards, and advisers, for the purpose of getting acquainted with each other and with the workings of the assembly. On the ride we talk, we gawk at the sights, and several times we see giraffes, goats, and ostriches by the roadside—free to roam, not caged.

But reality hits me hard when our bus reaches the Kenya-Tanzania border. There our South African youth representative is made to remain in Kenya because he has not been issued a visa to enter Tanzania. Because the headquarters of the South African black liberation movement is said to be in Tanzania, Tanzanians fear spies and, therefore, are reluctant to allow South Africans into the country. It is a protective measure and it is supportive of those blacks who suffer from apartheid in South Africa. But leaving our friend behind saddens

RNS Photo

Five of the six new presidents of the World Council of Churches, elected during its Fift Assembly, are: the Russian Orthodox Archbishop of Leningrad, the president of the Indonesian Council of Churches, a justice of the Appeals Court of Accra, Ghana, th primate of the (Lutheran) Church of Sweden, and a psychologist from Washington, D.C Not present was a seminary dean from Buenos Aires, Argentina.

me. Why do we humans allow such things to separate us from one another?

At Arusha we get down to work. To prepare us for the up-coming assembly, we discuss the theme and its implications in the six selected areas of concern: (1) Confessing Christ Today, (2) What Unity Requires, (3) Seeking Community—the Common Search of People of Various Faiths, Cultures, and Ideologies, (4) Education for Liberation and Community, (5) Structures of Injustice and Struggles for Liberation, (6) Human Development—the Ambiguities of Power, Technology, and Quality of Life.

Just observing the life styles o other peoples makes me con scious of the differences betwee life back home and elsewhere Because we take the necessitie of life for granted, life can be fu for us. But for people who com from places where they are face every day with poverty, hunge repressive governments, injus tices of all sorts, fun is not th question for them, survival is.

Is this why I cannot agree wit all that is said here politicall economically, and socially Maybe it's arrogance, maybe it' ignorance. Maybe I can lear from these people as they try t apply their Christian faith to th realities where they live.

"Evangelizing is not only proclaiming the Word, but working to make it real"

All week long we ate too well. Others agreed. Many felt uncomfortable trying to represent people who struggle daily for any bit of food they have, while we young people had much more than we needed. Talk is cheap. We need examples of people who are trying to live differently with a conscience.

During the week in Arusha, we visit the marketplace in town, we take a bus trip to a Ujaama (cooperative) village, we are fortunate to see Mt. Kilimanjaro 50 miles away as its usual cloud covering moved briefly away, and we visit a national game park of miles of open land with free-grazing African animals.

Two Swahili words impress me and I am to hear them often in the weeks to follow. "Uhuru" means freedom or liberation. "Harambee" means the unity of everyone working together, young and old, all tribes and classes, to achieve a commonly-accepted aim. Freedom and unity are vital words in the nation-building process of all African countries. ("Harambee" is the national slogan of Kenya,

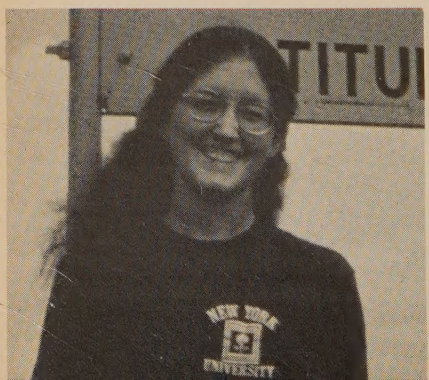
I returned from Nairobi realizing that different ways of perceiving, understanding, and loving Jesus can be brought together to a unified witness. I was able to witness the reality that Jesus Christ does indeed come into the lives of all people, regardless of their nationality, race, culture, class, and sex. We lived in a spirit which transcended those tensions, conflicts, and divisions among us. That spirit was faithful to Christ's commandment to love one another as he loved us. For me, this experience brought me closer to Jesus than ever before.

—John Kitagawa, Episcopal

In the city of Nairobi I saw people who, due to malnutrition, could not stand but had to pull themselves along by their hands. I saw homeless old men build fires on street corners to keep warm at night. I saw children beg for pens to use at school. What could I, an American youth, do to help? To live a more simple lifestyle, I turned the temperature of my home down to 62 degrees. I eat beef two days less each week. I carpool to save gas. But how does this help the poor people of Kenya and the rest of the Third World?

Dr. Robert McAfee Brown, U.S. theologian, suggested four things that we as white Americans could do to free ourselves and the world. If we can see the world through the eyes of people who are dominated by whites, males, the affluent, and the United States, we would more likely be able to struggle for a world in which the white minority would no longer have disproportionate power, in which men will no longer be guaranteed jobs denied women, in which the standard of living for the rich will be lowered to balance more equally that of the poor, and in which no nation will be Number One. These suggestions are not easy to grasp. I cannot free the world by struggling for change by myself. But I can begin to liberate by being a part of the supportive community of the church. If we struggle together, there is hope for freedom for everyone.

—Kathe G. Smith,
Presbyterian Church, U.S.



"Women everywhere are struggling for recognition as full human beings"

meaning to them, "Together—Building a Nation.") And these two words describe what the Nairobi theme was all about—"Jesus Christ Frees and Unites."

Now it begins. A drumbeat draws all of us delegates together for the opening worship and celebration in the beautiful outdoor plaza of the Kenyatta Conference Center in Nairobi. Then we are led into the assembly hall for the start of our 18 days of worship, plenary sessions, small group discussions, Bible study, and informal fellowship.

Of the many issues covered at Nairobi, let me point out three—the controversy over white missionaries in black lands, the question of social action versus evangelism, and the role of women in the church and the world.

I see a cartoon posted which showed an African saying, "When the white people came, they had the Bibles and we had the land. Now we have the Bibles and they have the land." With Christianity growing faster in Africa than on any other continent, Africans, say, "Stop sending missionaries

A study group in cultural dance was one of many non-business activities at the assembly.

rom Europe and the United tates, but, if you want to be elpful, support our African efforts to equip our own people to inister to African peoples." Many Latin Americans and Asians gree. But shouldn't mission be a wo-way street, both parties eachers and both parties learnrs?

The denial of basic human ights is common all over the world. Someone says, "One side is occupied with the questions of the quality of life, while the other struggles to create the very conditions basic to live in a meaningful way." I believe there are basic standards for the treatment of all persons which should be common to all.

Such concern for human rights points to the importance of our involvement as Christians in the

Carl Uehling

The performance of an elderly and skilled African drummer was a highlight of music enlightenment for many delegates.

realities around us. Evangelizing is not only proclaiming the Word, but working to make the Word live. Some people at Nairobi feel that the World Council of Churches gives too much attention to social action and human needs and has forgotten to proclaim the Word of the Lord. The criticism is necessary, if only for helping us remember whose we are and why we are. I feel it is a continuous process to learn how to embody the Gospel and attempt to live it out as a sign of hope in a broken world.

Women are struggling in all parts of the world to be recognized as full human beings with their own rights, not as persons who are defined solely by their relationships to men and to children. One Australian woman say to the assembly, "To be define by the expectations of others is mark of oppression." Anothe woman says, "We need to hel each other to stand up for bette legislation, equal pay, equal edu cation, equal opportunities These are not bra-burning rad cals, just ordinary church wome sharing concerns that seem to b world-wide.

The procedures of the assem bly itself are strange to m Sometimes the system confuse rather than helps. I know that it all designed to encourage inp and participation. But it's li school—trying to decide betwee loads of regular school work yc already have and the many ext things going on. Here at Nairob

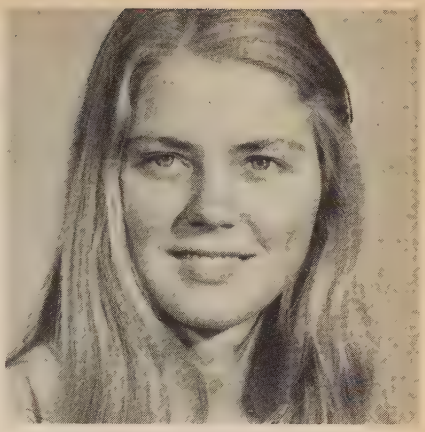
"Christianity is growing faster in Africa than on any other continent"

there are films, art exhibits, interest groups, coffeehouses at night, concerts, dances, and always people to talk to. Not to mention Nairobi itself!

Every day new faces emerge. New name tags take on meaning as I discover something about the person behind the name—a social worker from India, an archbishop from Turkey, a camp director from Finland, a water treatment plant worker from Ghana, a monk from France, a student from Holland, a radio broadcaster from Australia, a priest from Russia. But that's only a smattering of the people I have talked with here. It makes for a strange and interesting crowd!

These weeks are exciting, boring, tiring, wordy, busy, festive, confusing. Late nights. Early mornings. Many people getting sick, affected by food or water or germs we aren't accustomed to. And that's the sad part of my story. While most people seemed to recover from their illness quickly, I am sick for three weeks with an intestinal infection.

It's maddening to miss ses-



Throughout the Assembly, Africans were lifting up a very important aspect of the ecumenical movement—the sharing of various cultural expressions of Christian worship of God. I was very moved, my spirit deepened and broadened, as I began to understand more of the African expression of Christianity . . . Africans said that for too long the African churches have been dependent on and influenced by outside churches which were for the most part well-meaning but too often culture-bound to non-African ways of life, styles of worship, and theological concepts. Also, the African churches have often been so dependent on outside resources that they failed to develop their own. Africans want to build an African church for Africa and perhaps when it has matured, there can be mutual exchanges of Christian ministers in order to share in a new kind of evangelism.

—Jan Love,
United Methodist Church

sions. And when I'm there, I often can't give it my best attention. Here I am, a once-in-a-lifetime experience and I am not physically up to par, seldom eating a solid meal, and feeling sorry for myself.

For me, being sick is an exception. But I can't help thinking about people who every day, are hungry, cold, tortured, in prison, innocent victims of war, homeless. The little life energy that they have is used for themselves, not others. When I'm sick, it is hard to be interested in anyone else but me. I don't like it.

It's been a time for self-evaluation. As we have dealt with weighty agenda items, as well as individual encounters with persons, situations, and our African setting, I have looked closely at some of my own values, my ways of doing things, my own strengths and weaknesses.

"The assembly ends, but relationships, concerns, and needs continue. Serve the Lord."

I have found that I take much for granted—my life, my health, my freedoms in my homeland to assemble, to disagree, to speak, to work, to eat, to worship, to walk down the street, to travel wherever I choose. The striking thing to me is the flippant way I expect these things and my failure to use them wisely and caringly. Maybe these freedoms are gifts entrust-

During the closing worship, Claire Aca Manning, a United Presbyterian delegate, prayed the Lord's Prayer in Indian sign language.

Hanging behind the speaker's stand was this interpretation of ecumenicity by African artist Elimo Njau who likened the "tree of life" in the Garden of Eden to the cross of Christ at Calvary.

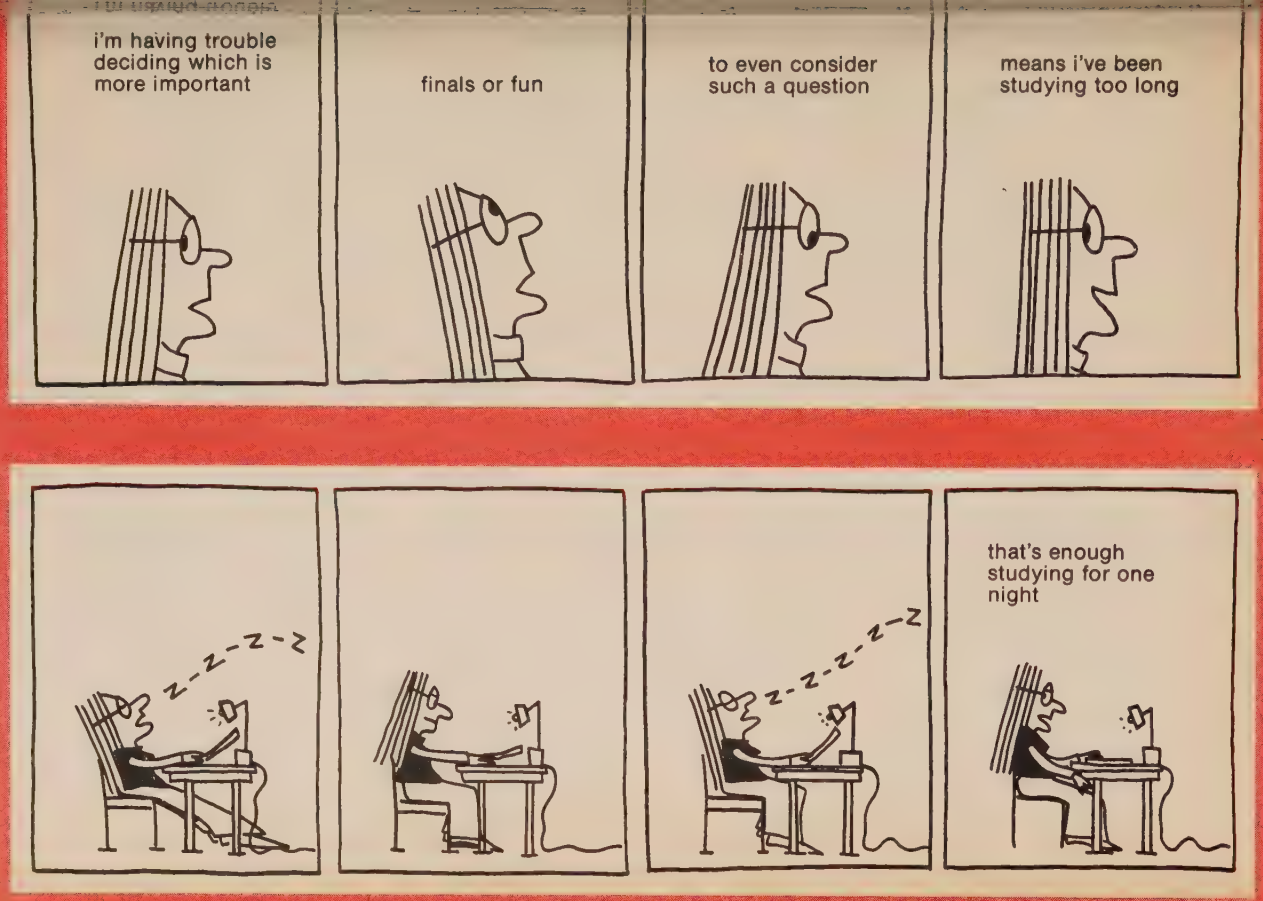
d to us by our loving God, giving s much room to move—freedom o be servants to and with other ersons.

The assembly ends like a worhip service. Go in peace. Serve he Lord. The relationships connue. The concerns live on. The eeds of people everywhere reain. The work of the World Council of Churches continues in nany places, but never in enough places. The work of the WCC is in education, development, relief programs, refugee aids, getting food to the hungry, clothing to those who have none, health care services, and the list grows long. The work of the WCC is proclaiming the Word of the Lord, and providing common services where there is need.

I must do my part of the work. It's time to go home now. □

well grounded

Paperclips
by Doug Brunner



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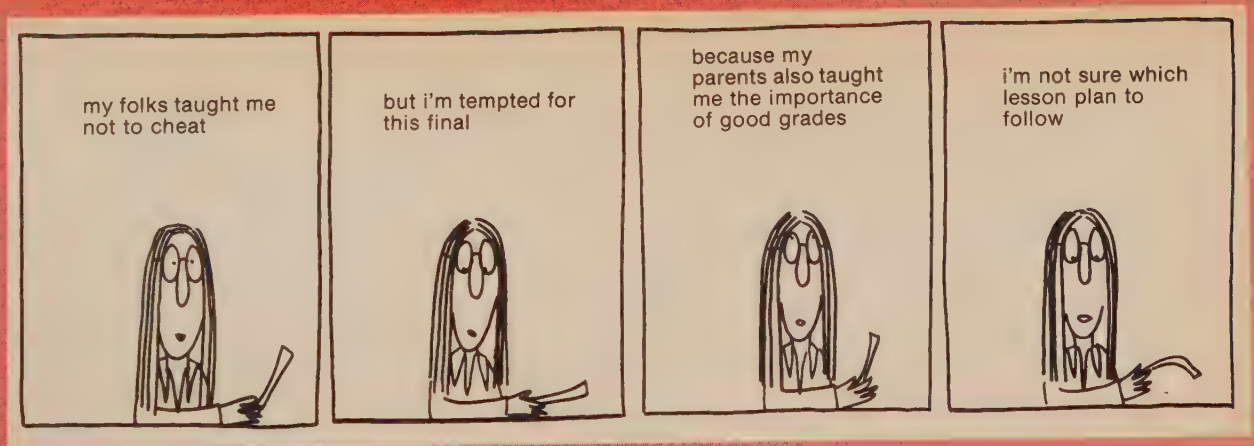
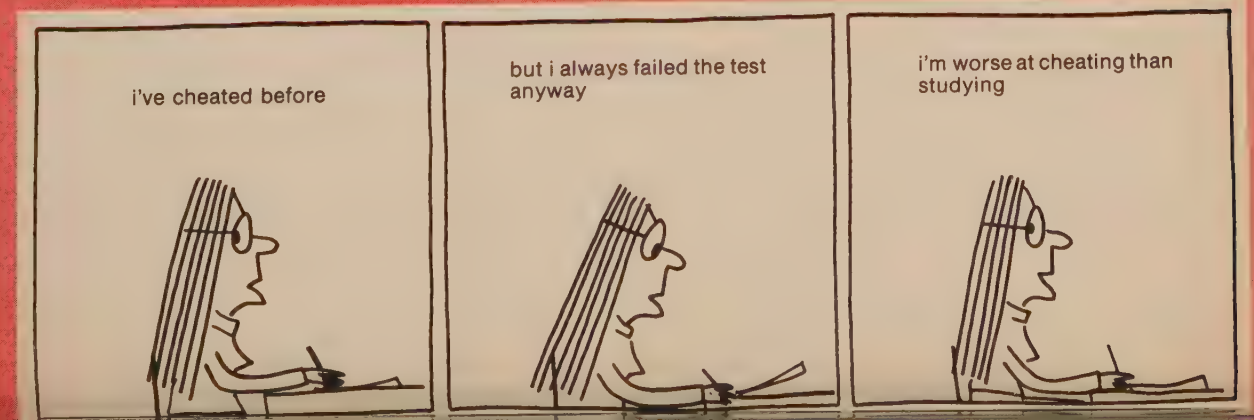
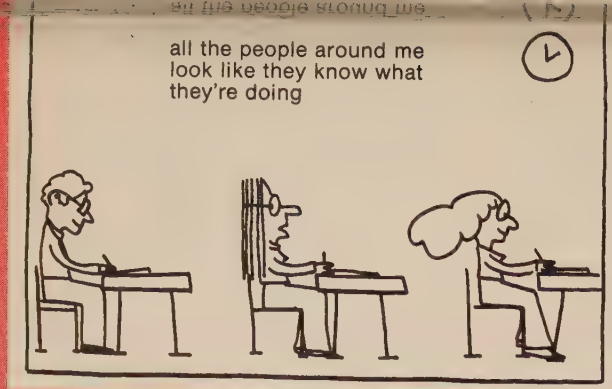

my folks taught me not to cheat
but i'm tempted for this final
because my parents also taught me the importance of good grades
i'm not sure which lesson plan to follow


i've cheated before
but i always failed the test anyway
i'm worse at cheating than studying

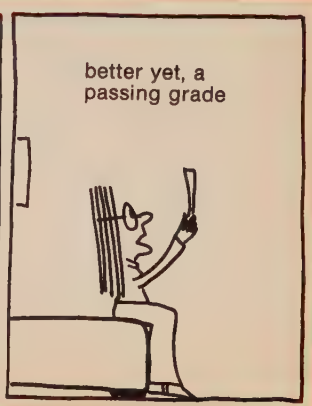

all the people around me look like they know what they're doing

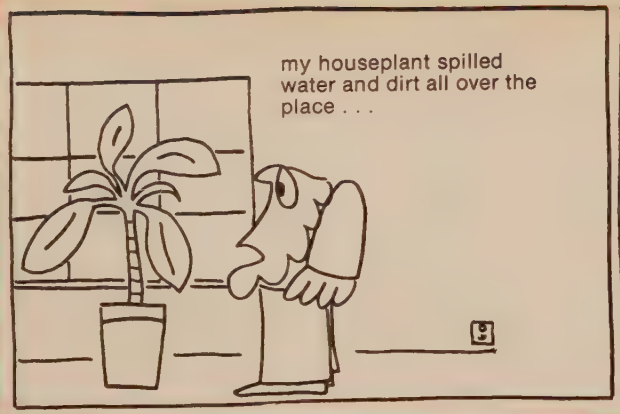
no wonder the party was so small last night

if something doesn't happen soon . . .

i'm going to fail my final

i need a miracle


better yet, a passing grade


my houseplant spilled water and dirt all over the place . . .

it isn't housebroken yet

i'm putting you out here so you can get a feeling for nature

i don't want you to think tables and chairs are nature

do you watch "mary hartman, mary hartman" out here?
?

here in the wilds of my backyard
the plants live in dirt and are watered by the rain
how primitive
i met a nice plant
but then i was moved to the other side of the yard
it wouldn't have worked out anyway
she was a weed
BRUNNER

The national goal is 100 million volunteer hours, especially among teenagers

"Young people are basically good and they really want to help others," says the high school senior who has traveled and lived in other countries, besides in her newly-adopted homeland. "It's just that you have to give youth a program—something they can hold onto—and they'll show that they can live what they believe. And that's what SIGN is all about."

The speaker is Maria Teresa Velez, 17, an immigrant from South America and presently co-chairperson of the national SIGN program. Its goal is 100 million hours of service to others pledged by young people across the United States.

A good example of peer ministry, SIGN—*S*ervice *I*n *G*od's *N*ame—was developed and is carried out by Roman Catholic high school young people as their primary way to participate in this year of spiritual renewal and preparation for the 41st Interna-

laria Teresa Velez (left), national co-chairperson of SIGN, discusses the project with ileen Potts and Rod McGurkin.

onal Eucharistic Congress in hiladelphia, August 1-8, 1976. he accumulated SIGN pledges f service will be offered in a pecial way at the Congress main outh liturgy on August 6.

" This national invitation to do ervice for others is not limited to outh nor to Roman Catholics. It s ecumenical. The ways of ser- ice vary as the needs of those erved. It may be as simple as ousehold chores or as complex s a community-wide program. It may be done individually or in groups, privately or publicly. It may be the reason to start an entirely new service-oriented project or it may be plugged into something already existing and giving it new meaning. But the service must be a conscious reflection of one's faith in God.

"Strictly speaking, SIGN is not a program in itself, but it might be seen more as a *reason* for doing things, as a motivational spirit," Maria continues her discussion of

Carl A. Tori

"It has taught me how to budget my time at school and in everyday life. And it has given me greater speaking ability, whether with individuals or in front of large groups."

—Maureen Kennelly

SIGN. "Today more than ever, because of our increasingly technological world, we see the urgent need for service in our communities.

"Everywhere we go, we see people who need to be fed, clothed, or cared for. They have a need to be needed and accepted by those around them. It takes only a short time to listen to someone and to help them out with their problems; to teach a child to read; to help someone across the street. Yet all of these services have a great value behind them, however small, because you have given of yourself to help another like Jesus did by dying on the cross.

"Jesus was human, with feelings, doubts and emotions. Still, he gave us the greatest gift anyone could have given so that our future in Heaven would be secure. This was his way of showing us his love. As he gave of himself for us, we should in return try to follow in his footsteps by giving of ourselves, in sacrifice to others.

"By doing Service In God's Name (SIGN), we 'live the Eucharist.' We live the life of Christ. We are able to express our faith and fulfill our own spiritual hungers, while, at the same time, we are helping someone else either spiritually or physically to fulfill his or her hunger.

"When you act only from hu-

manistic motives, you fail to understand your own self, your own spiritual hungers, which can come to be satisfied in living the experience of God through sacrifice and service. You cheat yourself of God."

Maria leads a group of high school students from the Philadelphia area who run the national headquarters. In late afternoons after school and often on weekends, they volunteer hours of planning, correspondence, and clerical work, feeding ideas to local contacts across the nation and recording pledges pouring into their office from those areas they've been assigned. These volunteers—ranging in age from 11 to 21—receive payment only for their transportation and meals. And the massive organization charts of their responsibilities are impressive.

"They're certainly the most dedicated and eager young people I've ever come in contact with in any sort of youth work," says Ron McGuckin, a college student on leave for a year to chair the IEC youth committee. "We have gram-

Meeting needs in their communities, church-related teenagers are responding with volunteer service programs.

Carl A. Tori

"A lot of times when you're with other young people, you don't feel you can say what you really mean, but I've become a lot more open by working with these people."—Dom Delli Carpini

mar school students working side-by-side with high school students working side-by-side with college students and everyone gets treated equally and has a fair share in what needs to be done and said."

"These kids are far beyond my image of their years," adds Eileen Potts, also a college student on leave to coordinate the teen-age efforts of SIGN. "They're very capable of many things—and incapable of others. But since last year, they've grown a lot, and so have I."

"The key to the SIGN program is the personal responsibility that each young person is given and each accepts," interjects Ron. "If Mary Jo is responsible for Jefferson City, she has to write the letters, make the decisions, and generally follow through. Of course, if she has questions, we're here to help."

"The emphasis of SIGN is on service and on the creativity of young people to meet the needs in their own environment," explains Eileen. "We don't have a pat program, but it works out better that way. It's fascinating the imagination kids have."

She describes how a group in Miami cleans up beaches for senior citizens and started an alcohol awareness campaign among teens. In a Philadelphia school, every organization agreed to do a service-oriented

utoring young children is a popular but demanding way to use teen-age talents to help thers.

Carl A. Tori

"We've been given a lot more responsibility than the average teenager has. As a result, I think I'm much more outgoing than I was before and I have a lot more confidence in myself."
—Bernadette Loftus

project, including the Plant Club which is raising plants to give to senior citizens and vegetables to give to the poor. Her list is endless (for more examples, see page 29).

"SIGN is a one-year effort in preparation for the Congress, but we hope that the philosophy and spirit of service in God's name which is being developed this year will carry on when kids are no longer pledging service hours."

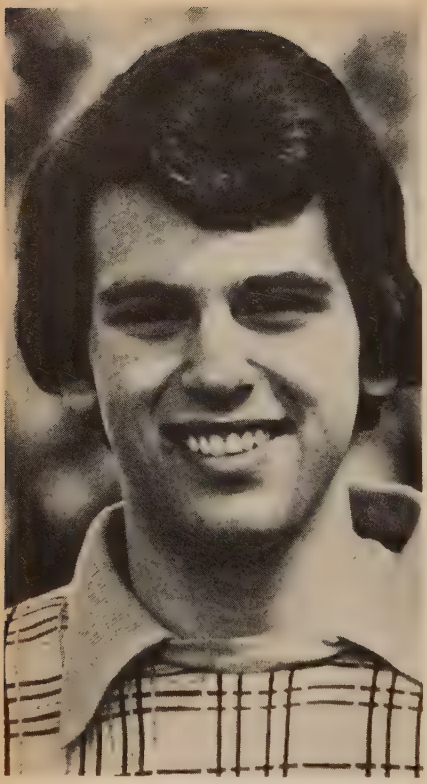
If a person or group wishes to join the SIGN effort, pledge cards and more information can be gotten by writing the National SIGN Committee, IEC, 222 North 17th St., Philadelphia, Pa. 19103, or by phoning SIGN's direct toll-free number 1-800-523-4862. (In Pennsylvania, phone 1-215-LO4-2271.)

"We ask that all pledges be sent in to SIGN so that we have them by August 6 and that all pledges be fulfilled by December 31, 1976," says Eileen. "Our numerical goal—twice the U.S. Catholic population—is not meant to be slavishly pursued nor be the reason for harmful competition. It just means we welcome everybody—the unchurched, those of other faiths, young and older people, all sizes and shapes."

"I'm not a theologian," notes Ron, "but I think that it's not so much the word that is used—the Lord's Supper, the Holy Com-

SOME WAYS OF SERVICE

- Run errands for those unable to do them for themselves
- Collect, repair and distribute toys for needy children
- Give regular companionship to disadvantaged children, youth, or senior citizens by scheduled visits for just chatting
- Read for those with failing eyes
- Do housework for your own family, like washing the dishes regularly
- Play games, teach art and crafts, or just talk with physically-handicapped, mentally-ill, retarded or crippled
- Sponsor march to clean up parks, streams, and city streets in your area
- Plant trees and flowers in area parks and neighborhood gardens
- Initiate a "game day," or "splash party," or "kite contest," or "camping trip" for needy children
- Paint old trash cans and place them in neglected areas to reduce litter
- Have a "can crunch" by locating a company which will pay you a predetermined amount per pound collected, flattened, and bagged aluminum cans
- Have an "ugly contest" by photographing the worst-looking places in your community, selecting the ugliest, and organizing task force to do something about it
- Offer transportation to services of worship or to important meetings for those without a way
- Babysit free for parents during worship, PTA meetings, etc.
- Set up a general information bureau for your community on common diseases or problems faced by people in your community
- Start weekly rap sessions as a possible vehicle for peer counseling by trained youth
- Have a "Slave for a Day" program with teams of volunteers who hire themselves out to help around the neighborhood
- Sponsor a marathon in which people pay either to participate or to watch (dance-a-thon, sports-a-thon, track marathon, bike-a-thon, rocking-chair-a-thon, etc.)
- Tutor children who need help in reading, or math, or a subject you're good at
- Teach others to swim, or draw, or type, or sculpt, or ride horseback, or . . . you name it!
- Invite older people to teach you their skills (embroidery, wood carving, etc.)
- Begin a sewing class to make clothes for the poor
- Volunteer time with "Meals on Wheels" to drive and help distribute food to senior citizens or poor families
- Collect food for local food distributing agencies
- Help children attend summer camp by raising money or arranging transportation for them
- Take neighborhood children to parades, or parks, or picnics, or movies
- Mow lawns or do minor house repairs for those who are ill-equipped
- Write letters for the handicapped
- Start a musical group to travel to institutions for the aged, the ill, the imprisoned
- Organize bus trips to sites of interest for senior citizens
- Volunteer services for hospitalized patients, such as reading, letter-writing, and grooming
- Wash your family car
- Sponsor a youth-led service of worship
- Act as a camp counselor
- Hold a flea market with donated articles



Carl A. Tori

"Despite all the training you may get in school, actually doing the leadership work is the best way to learn. Now I don't shake like I would last year when I meet important people." —Joe Bartolomao

munion, the Holy Eucharist—as it is the meaning behind it. Jesus gave himself for us and, in the mystery of the Eucharist, he called us to do likewise—to give ourselves as bread that is given to others. It is in the quality of our response to his call to serve others that we find fulfillment of our Christian faith, whether as Protestants or Roman Catholics."

"And in our listing of SIGN projects," adds Eileen, "you'll see that most of them can be done by any group, whether Catholic or not. In fact, Louisville, Ky., and Cincinnati, Ohio, are two examples of where SIGN efforts are being done ecumenically."

"SIGN is a healthy thing for our churches, especially at a time when many are loosing their kids," says Joe Forish, coordinator of SIGN for the Philadelphia area. "The kids have been saying, with some validity, that there's no place in the church to call their own. SIGN is the church opening its doors and saying take upon yourself this mission—this discipleship—and go forth and make for yourself an important role in meeting the needs of your community as an expression of your faith."

"Kids are realizing that they're not the church of tomorrow, but the church of today and they have to participate in it with that attitude to be effective," concludes Eileen. □

Whether it's gathering clothing (above) or food (below), working as a group makes a big job easier to tackle.

Photos by Robert Halvey

A DIALOGUE

Why am I feeling so low?
You've got a low image of yourself. Raise your sights.

But no one really cares.
But they do. You haven't found them yet. And they haven't found you. Look up and around, for you're not alone. Reach out to others, and you'll be reached. Smile at the lonely; and neither of you will be alone. Seek acceptance at home, among friends, at school, at church, for as you accept, you will be accepted.
You discover who you are in right relationship with others!

How do I know what's right?
To get a perspective on life, talk to those who are informed and can be trusted. Weigh what they say about right and wrong, then decide for yourself. Check several people and places. No one book, no one person, no one system has all the answers. Problems have many solutions. Find the right answer for you.

Why does God permit me to suffer?
God doesn't! God created the world out of love for us, but we don't always do or know God's ways. And so, we suffer because of our wrong-doing or our ignorance. Don't blame God for your weaknesses. God intends for you to be strong, knowledgeable and whole—the best possible you. Seek the way of the Creator for you.

But isn't God's church full of hypocrites?
Yes! But what other group do you join by saying how sinful you are and how much you stand in need of help? The hypocrisy appears when we too quickly forget that we all make mistakes and need forgiveness—we're all sinners working with other sinners seeking God's help. That's where Jesus Christ comes in.

out of true searching, not a desperate fling; out of a desire to help others, not a retreat from the world around them; by building in community with others, not deifying self; by the possibilities of sacrifice, not promises of pleasure; by confessing their own errors, not by sanctifying all they did as right as long as it felt good. Jesus lived the simple life. His authority was earned by his behavior, not by tradition, nor by position, nor by wealth. He spoke of the everyday, but centuries later his meanings are still debated.

Why doesn't it come easy for me?

Time is what you have much of, but least understand. You can cram facts overnight, but the maturing person never stops growing in wisdom and stature. You may find physical intimacy to be immediate, but the love that passes all understanding is years in the making. You may say "yes" in an emotional moment, but true spiritual growth takes a lifetime to achieve.

But I don't have a lifetime to wait.

You've been watching too much television. Not all life's problems can be solved in a 60-minute scenario meant to entertain, not enlighten. In ancient Rome, the circus became their home, their church, and the seat of their government. Today we see their ruins. Take time to be a whole person, not a one-dimensional, flickering image on the boob tube nor a body sold in the public arena to the highest bidder. Live your life to its fullest.

Is there something wrong with me?

Not if you're asking such questions. The first step to self-improvement is self-evaluation. The second step is doing something about it.

—Herman C. Ahrens, Jr.

Search for the

Have you ever been in an airport, crammed with people hastening in confusion to claim their baggage, to catch a plane, or to race for a taxi? Strange faces cast see-through glances at each other and nobody has time to speak or smile. Yet, from this rushing mass of people, full of individual concerns, one might begin to learn what makes the country run. It's a matter of taking time to talk with the people.

To celebrate the Bicentennial year, Jeffrey Stinehelfer, youth minister of Union Church, Hinsdale, Ill., thought of doing a series of trips to find out where people in the U.S. are at.

Discovery, the senior high youth group at Union Church, took the time to search for the "soul of America" at the O'Hare International Airport in Chicago. Prior to the airport trip, our group visited another youth group in a farm community. We toured a poultry farm, hog, beef and dairy farms. Some of us explored one of the grain storage houses and played in the piles of corn. And our next "soul of America" trip will be an investigation of the exciting night life in the city of Chicago.

The evening we visited O'Hare Airport, we went on a guided tour behind the closed doors we were

Cindy Anderson is a member of Discovery, the senior high youth group at the Union Church in Hinsdale, Ill.

Photos courtesy of Union Church, Hinsdale, Ill.

Soul of America

BY CINDY ANDERSON

never allowed to enter before.

Through the vast coaches of a DC-7 we were led to the cramped cockpit where everything was gauges, dials, buttons, switches, levers, and lights. Directly in front of the door to the cockpit was the broad window through which the world's wonders would appear to the pilot's eyes.

Then it was on to a major airline's control tower. As we emerged from below, dark glass encased us in the dim tower room. Three men radioed to planes in a quiet stillness, controlling the planes once they landed. A panorama of endless lights was scattered all around with blue spots marking the entrance strips.

The last place on the tour agenda was the dispatcher's unit. Weather and air route maps in glass cases lined the walls. Radio units for the dispatcher to communicate with the pilot of his assigned flights were placed around the room. In this room, people keep track of field and weather conditions and tell the pilots which landing strip to come in on.

Following the tour, our group of 39 people broke into groups of two's, three's and four's and set off to converse with various people we might encounter in the airport.

Having secured permission while we were touring, my partner, Lilly Robinson, and I headed

Studying the maps and charts in the dispatcher's unit.

for the pilots' private lounge. There we had a chance to talk to several pilots while they relaxed between flights.

"Things are always different," said Captain Dick Travas, from Brielle, N.J., when asked how he liked his job. "The weather, the people, each crew, our flight schedules, and our destinations are all different.

"I watch the people getting on the plane," he continued. "By doing that, I can observe whether they are vacationers or businesspeople. If most of them are vacationers, I'll do more announcements, maybe explain what cities we're going over, the weather, etc. Whereas if they are businesspeople, they are probably used to traveling a lot and don't need that much reassurance."

On the subject of flying, Travas said, "You're on top of the world. Things aren't happening so fast that you can't appreciate the grandeur of a sunset or the power of a thunderstorm. It makes you realize how small you really are."

Another pilot, Captain T. J. Mervin from Cleveland, O., responded to an inquiry about his work by saying, "It's a good job. You make a lot of money. Pilots get a chance to tour the world for much less money than most people."

He hesitated before voicing his opinions on the "soul of America" but after an uncomfortable smile, he said, "We are politically strong and morally weak. I don't approve of the liberal attitudes the younger generation has towards sex, premarital and living together."

With a tape recorder and microphone in their hands, Charlie Podalsky and Doug Froelich had

Touring behind closed doors, we discovered the complexity of an airport, and that people are in control, not machines!

A dispatcher explains how pilots are directed to land.

a hard time trying to convince the bartender at the airport pub that they were from a church.

"Are you guys from the IRS or something? You even have a microphone! Now they're sending kids around."

The boys and the bartender joked around for a few minutes, then the conversation lulled to a more serious tone.

"There's no big problems on this job," the bartender explained. "It's in between your ears. You can't let what people say get to you. Bartending is bad because you see the bad side of people. They get loaded up, and things get tense at times."

Next Lilly and I spoke to Ollie Matelli, a self-declared "happy-go-lucky-fellow." Ollie had been a custodian at the airport for 15 years.

"I like the work," he said, "and I like to watch the interesting people. Sometimes I say 'Hello,' but I'm not allowed to disturb the passengers. I try to get along with people. My philosophy is if you try to make it easy for others, they'll make it easy for you."

After running up the "down" escalator, our boys with the tape recorder met a young man from the Redemption Center in a nearby community. They told him they were doing a survey on the "soul of America" and asked him what he was doing at the airport. He explained that he was there to tell people about Jesus.

"My greatest concerns are that people will receive Jesus as their Saviour, and that everyday I can tell people about Jesus so they know his love."

The boys asked him if he thought he had accomplished what he set out to do.

Author Cindy Anderson chats with clerks in an airport gift shop.

"Well," he responded, "a lot of the world has heard but Jesus said, 'Make disciples of all the nations, baptize them in the name of the Father, the Son, and the Holy Spirit.' All nations are obviously not disciples, so as far as the work is concerned, it's not accomplished."

"How do people receive you and how do you receive them?" inquired Charlie.

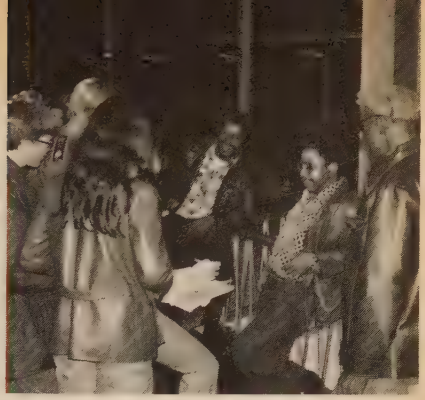
"I try to be friendly. They don't always want to talk about Jesus." He continued, "The truth of the matter is, most people don't know what they believe. See, they've gone to church all their lives, and they've really not paid attention. They don't comprehend what's being said. They catch little bits of it here and there. But when you confront people with the word of God, they turn it off because they can't handle it."

A man who had been born and raised in Chicago has spent 28 years engraving for a printing press, and loves his job. For a part-time job, he drives a truck which carries cancelled checks. When asked about the "soul of America," he responded, "We are leaders in industry and commerce, and that's where we should stay. If we have to sacrifice things to do that, then sacrifice, but get the job done. People should be happy to personally sacrifice. If this means taking money from the military budget and putting it someplace else, then do it.

"The agencies that help people without jobs should do that. People should be taught skills so they can seek their own employment, they shouldn't expect to get something for nothing."

Late in the evening four men

"I think the majority of the people in the U.S. are just as patriotic as they've ever been. Generally, it takes a crisis for any group to pull together."



Ground maintenance crew people talk to interviewers late in the evening.

from a major airline's ground maintenance crew were leaning against a railing in the lobby. They were waiting for a word telling them whether they were on strike or not.

"I've been doing this work since 1968," one of the men noted, "I was landscaping before—beautiful lawns, smelling chopped grass, dealing with nature . . . out in the open air. That's what I really like to do, but I get more money here and money confines people to certain jobs. But I like to be tuned in with nature, make things grow."

Then he described what he sees happening in the "soul of America."

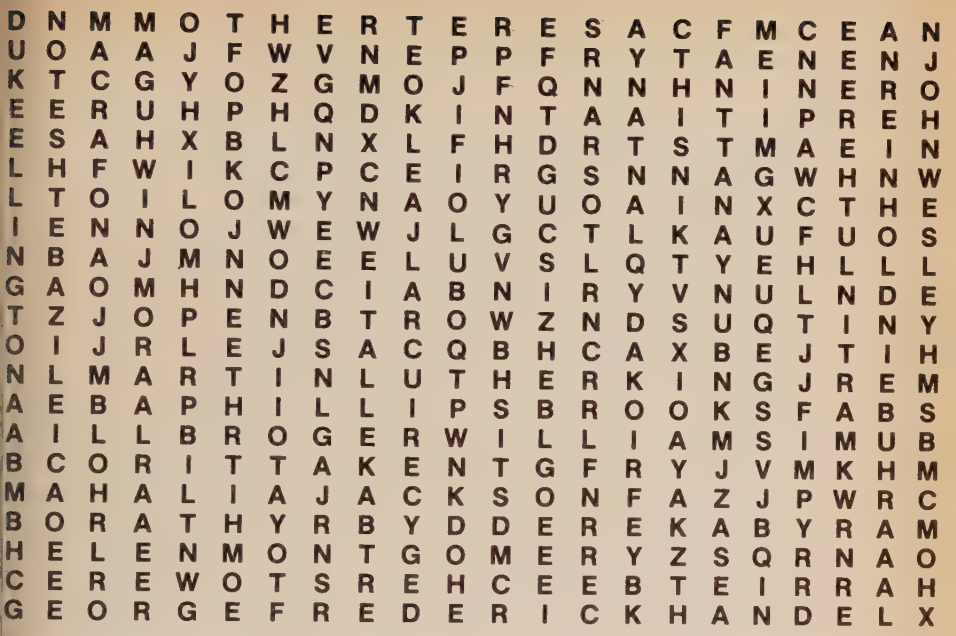
"I think the majority of the people in the U.S. are just as patriotic as they've always been. The press and the news media have a way of blowing many incidents out of proportion. Generally it takes a crisis for any group of people to pull together. Take a recent snowstorm here in Chicago. You had more unity and harmony and love expressed at that time than you ever had before. After the crisis was over, everybody went back into the same old way of thinking and doing things."

Returning to the church at midnight, we held a debriefing session where observations and comments about the evening were shared. Perhaps Rev. Stinehelfer summarized it most poetically when he said, "The 'soul of America' is pulsating; it's breathing. It breathes in when people are at O'Hare, but then it breathes out, dispersing people to their homes and towns." □

church People Puzzle

Can you find the hidden full names of persons who have achieved fame in the church—from its beginning to the present day? The names can be found by reading horizontally, vertically and diagonally, forward and backward, up and down. Here are some clues.

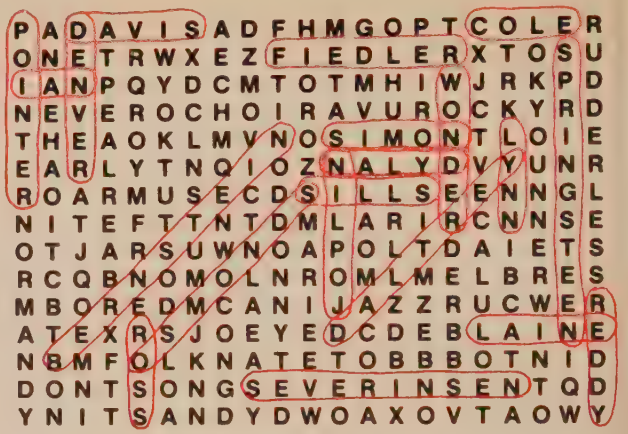
- First person to translate the entire Bible into English.
- His nailing of ninety-five theses to the castle church door at Wittenberg is hailed as the beginning of the Protestant Reformation.
- A famous contemporary Black gospel singer.
- A major newsmagazine recently called this woman "a living saint" in a cover story about her work among the poor of Calcutta.
- A Quaker who came to America in 1682 to establish a colony known as "The Holy Experiment," now the location of the city of Philadelphia.
- His book, *The Institutes,* influenced many Protestant denominations, especially Presbyterians and some Baptists.
- Founded the Church of Christ, Scientist, in Boston.
- A contemporary evangelist who has preached to millions of people around the world.
- An early colonist who fought for separation of church and state and was banished from the Massachusetts Bay Colony for his views.
- The first American to be canonized by the Roman Catholic church.
- One of the first revivalists and the founder of the Methodist church.



- A former nun who has become famous as an artist specializing in word montage posters.
- A black minister from Georgia who led the non-violent arm of the civil rights movement in the sixties.
- A translation of the New Testament prepared by this woman in the early 1900s is still read today.
- A fourth-century Christian whose *Confessions* are still read.
- He wrote the "Cotton Patch Version" of several books of the Bible and developed Koinonia Farm as an integration experiment in Georgia.
- An early dissenter in England who wrote *The Pilgrim's Progress.*
- He performed numerous jazz masses in churches before his recent death.
- The daughter of a Congregational minister wrote a book about slavery that is said to have contributed to the outbreak of the Civil War.
- She was burned at the stake in the Middle Ages for her religious views.
- The "Hallelujah Chorus" from his oratorio is as popular as the top ten at Christmas and Easter.
- One of the most influential theologians of the twentieth century.
- The first woman to become a general secretary of the National Council of Churches and a president of the World Council of Churches.
- The first Roman emperor to embrace Christianity.
- An Episcopal bishop who wrote "O Little Town of Bethlehem."

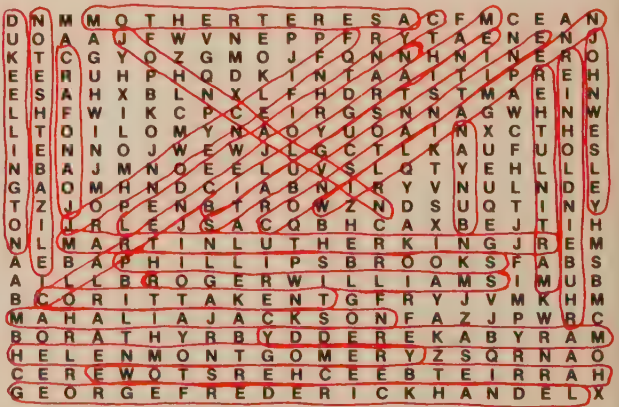
Here is the answer to the April puzzle. The 20 contemporary music makers are:

Roger Daltrey
Arthur Fiedler
Beverly Sills
Diana Ross
Loretta Lynn
Helen Reddy
Natalie Cole
Doc Severinsen
Cleo Laine
The Osmonds
Bruce Springsteen
Stevie Wonder
John Denver
Scott Joplin
Leonard Bernstein
Bob Dylan
Janis Ian
Paul Simon
Mac Davis
Pointer Sisters



Here is the answer to the May puzzle. These are the names of people who have achieved fame in the church:

John Wycliffe
Martin Luther
Mahalia Jackson
Mother Teresa
William Penn
John Calvin
Mary Baker Eddy
Billy Graham
Roger Williams
Elizabeth Seton
John Wesley
Coritta Kent
Martin Luther King, Jr.
Helen Montgomery
Constantine
St. Augustine
Clarence Jordan
John Bunyan
Duke Ellington
Harriet Beecher Stowe
Reinhold Niebuhr
Joan of Arc
George Frederick Handel
Phillip Brooks
Cynthia Wedel



IMPROVING QUALITY OF LIFE . . .

Wanted: Your Ideas!

We all want a better way of life. But what are we going to do about it? We'd like to hear your ideas for our upcoming "Quality of Life Catalogue."

We'll give ten dollars to every contributor whose ideas we print. Answer any or all of these questions:

- How can we improve the quality of life around us?
- What are you personally doing to improve the quality of life?
- What are other people whom you respect doing about it?
- What has somebody said that really turns you on? What was the quote?
- Who is your model of the best of living today?
- What is your ideal life style?
- What do we need most today to improve the quality of life in our homes, in our neighborhoods, in our nation, or in our world?

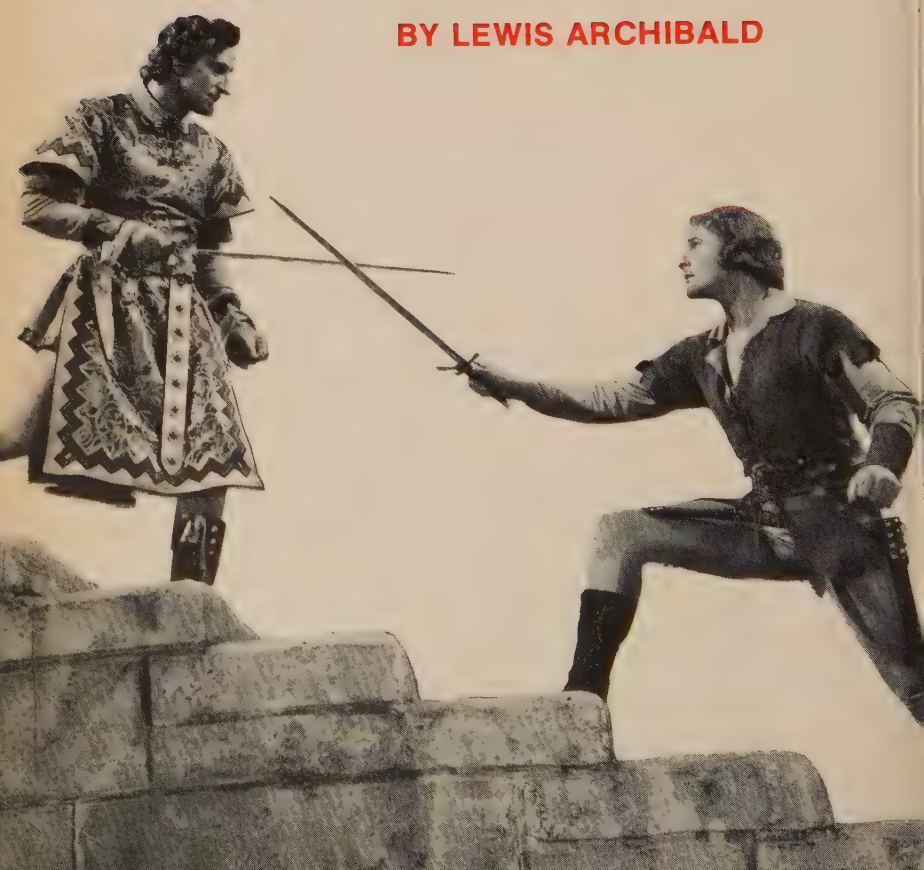
Mail your ideas, opinions, experiences, drawings, photos, quotes, dreams, models, or activities to:
QUALITY OF LIFE, YOUTH Magazine, Room 1203,
1505 Race St., Philadelphia, Pa. 19102

Send as many items as you wish.

This is our last call! *The deadline is June 15, 1976.*

Are Swashbucklers Buckling?

BY LEWIS ARCHIBALD



One of the oldest and yet most consistent forms of moviemaking is the swashbuckler. Our grandparents gaped in amazement at the silent screen as the mighty Douglas Fairbanks dueled with as many as ten different pirates at once or swung easily through the leafy branches of Sherwood Forest. Our parents cheered lustily when the no less athletic Errol Flynn valiantly led the Light Brigade at a rousing gallop into the Valley of Death or stole into the Sheriff of Nottingham's dungeons to rescue his beloved Maid Marian.

And as for me? When I was a kid, there was Robert Taylor as that shining knight Ivanhoe, willing to risk mortal combat to save a fair maid from the flame. Or Stewart Granger as that ingratiating rascal, Scaramouche, dueling his own titled nemesis while swinging on ropes in a French theatre. It made the heart pound and the mind throb, and for days afterward we acted out such sights on any convenient tree stump and branch that came to hand. As do children everywhere.

Since the days of Alexandre Dumas and Sir Walter Scott, the swashbuckler has been the most satisfying of moral tales. The action in it thrills us with its imagination and daring; the moral message wipes away any doubts that we may have about all that death and destruction. And so for years the swashbuckler has stayed consistent. What Fairbanks did, Flynn repeated, and was again repeated by Robert Taylor, and then transferred with some change of costume and venue to television and invested in characters like Matt Dillon and the assorted inhabitants of "Star Trek." The plots have stayed often much the same, the heroes and villains always easy to recognize, and the resolution of the tale so taken for granted that ever more imaginative, action-filled climaxes have had to be invented in order to keep the interest up.

But there is a dark side to the

Lewis Archibald is a free-lance movie critic whose writing appears regularly in YOUTH and other national magazines.

swashbuckler, too—the side that has kept it from ever entering the really serious areas of literature and film. The very nature of the swashbuckler prevents it from ever exploring its consequences, from being truly receptive to the actions it performs. If its heroes have feet of clay, we are never allowed to know about it. If its villains have generous impulses or revealingly sympathetic motives of their own, we never see them. The contradictions of life are generally banished from the swashbuckler, along with any concern for anything other than the simple, clearly-defined happy ending of the tale.

The romance of the swashbuckler may be intoxicating, but, if you think about the carnage that always goes with it, the rational mind is appalled. Did Robin Hood ever pay any attention to all those men of his who invariably get slaughtered during the course of any film recounting? Does Captain Kirk of "Star Trek" take any notice of the fact that his crew seems to be freshly decimated with each further episode? Not really. Nor, for that matter, do we want them to.

I expound on all this because recently the swashbuckler seems to be making a comeback—in a surprisingly thoughtful and "adult" guise. It started a couple of years ago with the remake of one of the greatest swashbucklers ever concieved, "The Three Musketeers." Once again, Porthos, Athos and Aramis, accompanied by that most determined of novices, D'Artagnan, were out to save the Queen of France from the wiles of the scheming Prime Minister Richelieu. Once again, the epees flashed, the hooves thundered and plumes and feathers swept through the air with fluttery grace. But with a difference, because, for once, the Musketeers were not portrayed as the cream of the crop, the best at everything. They were merely men, sweaty, occasionally vain, fond of their drink and enamored of a good scrap. Their skill with the sword came from long practice, not natural daring; their allegiance was bound up as much in who was paying their salary as who was morally right. Morally right was as difficult to tell in those tumultuous days as it is in our present post-Watergate ones. These Musketeers were, in short, much less larger-than-life than the hundreds of incarnations who had preceded them.

Furthermore, the atmosphere around them was not the rarified neatness of the traditional romance in which no hero ever has stains on his clothes, heroines always seem to be amply enveloped in hair spray, and heaven forbid that such a low fixture as a bathroom should intrude upon the premises.

MGM

Mel Ferrer and Stewart Granger confront one another in "Scaramouche."

The moral message of the swashbuckler wipes away any doubts that we have about all that death and destruction

No, the France of this most recent "Three Musketeers" was a very different place. For one thing, the heroine, bless her, was a klutz. Sweet, charming and with the sort of pinched waist that could turn any hero's heart to butter, but unmistakeably a klutz. Toss up to her balcony an all-important secret paper while you're battling three swordsmen and she would be sure to let it drop. Kiss her quietly in an alcove and you're just as likely to end up rolling down a flight of stairs before you've had a chance to decently pucker.

Nor did this all-too-human element end there. Let two dignified chair-bearers appear upon

the scene carrying their aristocratic mistress and one of them would be sure to dispel the grandeur of it all by gasping, "Oof! Has she put on weight!". The comedy of life had finally entered into one of the last bastions of romanticism, the swashbuckler, and in conquering it, had made the result unexpectedly revealing and most appealingly human.

The result was that "The Three Musketeers" and its slightly grimmer sequel, "The Four Musketeers," were not only great swashbucklers but perceptive, revealing glimpses of how a different time lived and thought. They're currently making the rounds as one of the best double features ever to drive a Saturday matinee crowd mad with delight.

Nor did this new strain end with the Musketeers. Last summer brought "The Wind and the Lion," a heavily-romanticized depiction of a turn-of-the-century incident in which a U.S. citizen was kidnapped by a Moroccan tribal chieftain. For the movie's purpose, the U.S. citizen became a gorgeous woman accompanied by her two children and the tribal chieftain became Sean Connery, much more leathery and bristlish than in his James Bond days but still with the same panache and derring-do. For a while the film proceeded strictly on course. The woman used sarcasm, the chieftain used force, the extras fell mangled by the wayside with alarming regularity, and a faraway Teddy Roosevelt made pontificating speeches of reprisal.

And then a new breeze started to blow. For one thing, a suddenly-confident victim started beating the life out of Connery at chess. For another, the chieftain's schemes for revenge against his brethren started getting fouled up in the sort of diplomatic red tape that could never have ensnared Robin Hood. Eventually, Connery was to review the recent proceedings, conclude ruefully that "it's been a bad year" and earn the film's best laugh. Not just because the line was anachronistic (though it was), but because here he was at his most human, his feet of clay solidly revealed.

And what films like "The Three Musketeers" and "The Wind and the Lion" have been telling us is that the most interesting thing about any hero has always been his feet of clay. That's the one thing about him that can really help an audience to get in touch with the rest of him, make him less a demi-god and more an individual. Otherwise he would stay on that lofty pedestal, exalted but cold, heroic but hopelessly aloft and, thus in the long run, neither useful nor really very interesting.

In recent months other examples have been popping up. If an hero has personified detachmen

Raquel Welch plays a klutzy heroine who is abducted in "The Four Musketeers."

What Douglas Fairbanks, Errol Flynn and Robert Taylor did in past films, Matt Dillon and "Star Trek" did for us on TV

in recent years, it's been Charles Bronson—those hard muscles stand out on that tough skin of his like guards at a fortress. Yet in "Hard Times" last fall, he undertook what was basically a "Robin Hood" story translated into prize-fighting terms and set in New Orleans during the Depression and emerged as surprisingly human and vulnerable. No longer were all the world's ills resting upon his sturdy shoulders; no longer was he an avenger. Rather, he was a weary pug, battling other pugs for a living and slipping out of town as quietly as he had slipped into it. This Robin Hood had a becoming humility.

Then, a reversal occurred with the film, "The Man Who Would Be King." Where "Musketeers" had used humor to open up a story everyone had always taken much too straightforwardly in the past, this film attempted to take straightforwardly the sort of conquer-the-natives plot often played tongue-in-cheek before. Sean Connery and Michael Caine were two British soldiers stationed in India and dreaming of treasure and willing kingdoms much as their forbears had in "Gunga Din" and other films. But instead of playing the story strictly for adventure, the film played it for real, not forgetting to throw a fair amount of action in, but, for once, putting some pain into the sight of falling bodies, putting some foolhardiness into men whose sole aim is to enforce their ways upon others, and bringing it all to the bitter and sad conclusion that rational logic has always dictated it would have. The film is

a sensible look at the results of roistering adventure that other similar films refused to see, such as "Gunga Din" and "Butch Cassidy and the Sundance Kid."

The real flowering of this new view of the swashbuckler, however, is currently on view the latest and by-far-the-most-divergent telling of the Robin Hood legend, "Robin and Marian." Really a sequel to all the other versions, it takes up these familiar characters some years after that glorious happy ending fadeout. Richard the Lionhearted, that most valiant of English kings, is now aged and worn, wending his way back to England after yet another foolhardy crusade and with only senility ahead.

Robin still serves King Richard but the path has grown much stonier for him, too. Maid Marian, left in England while Robin followed his king, has become the Abbess of a convent. Little John travels with Robin but the other members of the gang—Friar Tuck, Will Scarlet—are dispersed. Together they slowly assemble for one last aching assault against the forces of their old nemesis, King John.

But the emphasis here is not so much on derring-do as on daring done in the past that must be done and re-done again, on the fleeting nature of martial glory compared to the never-ending strain of old wounds and a sore back. The film champions not so much the clean swift cut of a well-placed sword stroke as the soothing, lazy feel of the midday sun on the back of the neck. Sean Connery's Robin (yes, Connery's getting around a lot these days) is balding, burly, with the makings of a good paunch. Audrey Hepburn as Maid Marian is no longer the quicksilver gamine of 20, even ten years ago. There is little hint of a godhead about them, and the conclusions they find for themselves is not the resolution of standard swashbuckler fare but the discoveries of painful human drama.

This may well be a disappointment to some audiences. But if the film does one thing, it pulls the pedestal away from one of our basic heroes and lets him breathe again. This is all to the good. What with television crime shows and violent movies, we already have too many facile, uncomplicated heroes on hand these days committing every sort of horror because they're the "good guys" and getting away with it. We've never needed them less. What we must have is a far better examination of both "good guys" and "bad guys," a far more reasoned approach to the lives of "heroes" and "heroines," to anyone, in fact, that we might be tempted to look up to. We need models who are real, as well as heroic. "Robin and Marian" is a pretty good step in that direction. □

Columbia Pictures

Sean Connery and Audrey Hepburn star in an updated version of the Robin Hood story, "Robin and Marian," while Errol Flynn and Olivia de Havilland starred in the classic "Adventures of Robin Hood."

The swashbuckler is making a comeback in a surprisingly thoughtful and "adult" guise—the hero has feet of clay

Touch and Go

A Balanced View

I've just finished reading the article in the March 1976 issue of YOUTH on the draft. I am 18 and found it most helpful. Today so much writing is slanted one direction or another. It's so good to read an article that presents both sides of the story to let the reader form his own opinions. I thank you very much. YOUTH is a great magazine, keep it up! —D.M., Plainfield, Ill.

Bible Puzzles

May we have permission to reproduce for our church school class extra copies of the two Bible puzzles (February and March 1976)? They are excellent educational resources. —M.L.G., Berlin, Ct.

YOUTH for Youth

I have just read the February issue of your magazine and again I say it is TOPS! I just wish I could be helping more of our people to read it. I plan to use some of the responses of youth to "Why It's Hard Growing Up In Today's World" in our next monthly news! Hope it helps.

—R.F., Dalton, O.

We'd Like Guides

So many of your articles are excellent for background to discussions on the subject, such as "Anger" by Wayne Robinson in the February 1976 issue. As an adult worker with youth, I think it would be helpful if you had some suggestions as to how such articles could be used for the theme of a classroom discussion or youth group program—like listing thought-provoking questions, or a movie on the same subject. Such "helps" might encourage our kids to see some of your insightful articles as program material, as well as being an aid to advisors. —E.B., Vernon, Conn.

Beware! Reality Ahead!

I'm glad you warned us about the la guage in the movie, "One Flew Over th Cuckoo's Nest," in the February 197 issue. I'm certain if our youth group ha gone to see it as a group, some paren may have complained. Nevertheless those of us who did see it on our own feel is as worthy a movie as you said it was. I exploring of the fine line between ment illness and mental health and its portray of life in a mental hospital make it resource for discussion for any respon sible group that is concerned about what going on in the real world. Thanks for th recommendation and for the caution.

—J.L., Decatur, Il

Objectionable Cover

As a Sunday School teacher of seventh t tenth graders, I am writing to express m dislike of the choice of art in the Decembe 1975 issue of YOUTH. In fact, the maga zine was given to our students minus th covers! Had this been an art histor course, fine, but not Sunday School.

—T.B., Shelter Island, N.

A Deserving Roger

We were pleased with your article o Roger Bergen in the December 1975 issue He deserved it. As director of the Re Cross youth service programs for th Western Ohio Division, I would like to ad a small example that is typical of his spiri Last summer Roger spent three tediou weeks leading a back-packing canoe tri through a section of Canada. He donate what he earned to the Dayton chapter. Th money was used to frame a 1927 Re Cross youth poster in Roger's honor.

—S.P., Dayton, Ohi

Don't Miss These

Entering a New Century

The Bicentennial is a reminder to look ahead, as well as to reminisce. Our special issue features the American sense of humor, observations of a popular U.S. Senator, how Jefferson's religious perspective influences citizens today, and how local youth celebrate the past and the future.

What Are Other Teens Doing?

"What can I do?" is not an excuse for avoiding community problems. See how youth across the country are responding to needs around them.

The Bible Comes Alive

The people of Appalachia are a much misunderstood group, living in the largest ghetto of the nation. With their help, we intend to clear the air in a forthcoming issue.

The Wrong Idea About "Hillbilly"?

Unless it makes sense to you today, the Word of God has a hard time becoming flesh and shaping your life. Helpful articles and prayers are planned.

Improving Your Life Style

Readers are sending us their ideas on how to improve the quality of life around us. The cataloguing of the best of these ideas will be appearing in the near future.

Is Alcohol an Escape?

Drinking may be socially acceptable in many circles, but it is increasingly becoming a major problem among high school youth. See our special issue on drugs, alcohol and teens.

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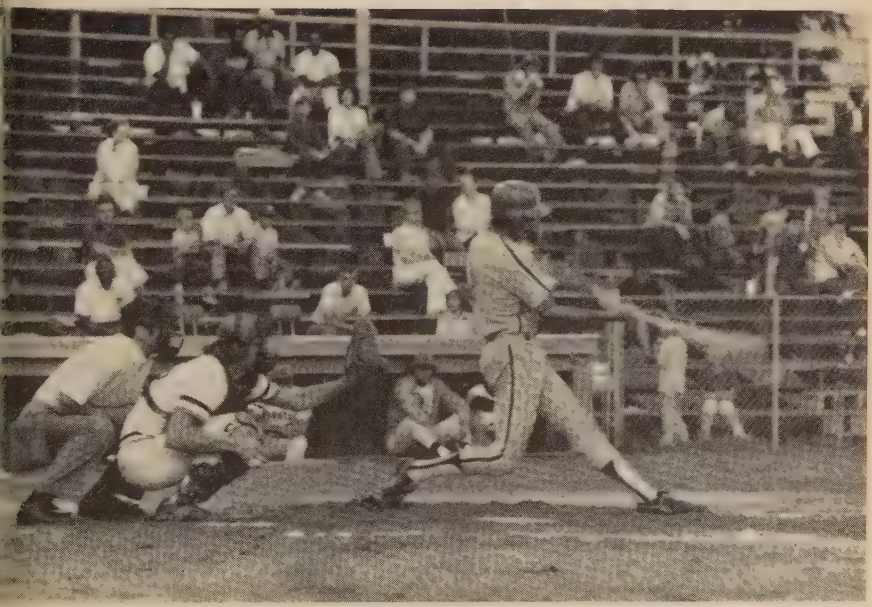
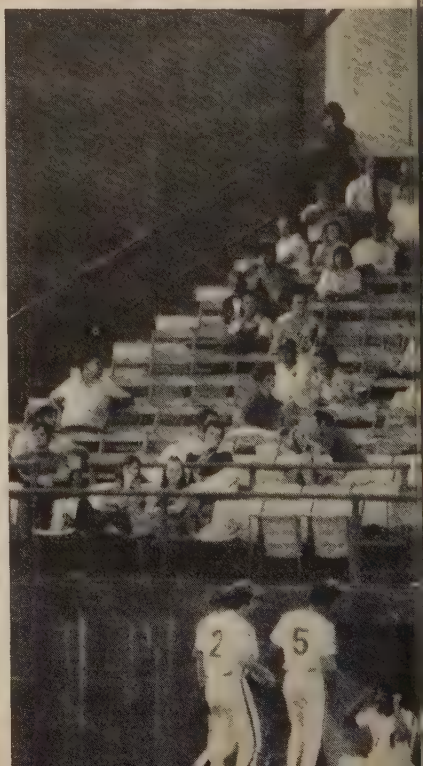
few strike it big

PHOTOS BY RICK SMOLAN

Thanks to the convenience of TV—which consistently brings the best of major league baseball into the living rooms of millions of fans, at no cost to them—minor league ball is one part of the "national pastime" which the U.S. is rapidly leaving behind. From a peak of 59 leagues, 448 teams, and 42 million spectators in 1949, the minor leagues have dwindled to 18 circuits, 145 teams and 11 million fans in 1974. Yet, anachronistic as minor league ball might appear in an age of domed stadiums and jet travel, it still provides a place for those who prefer their sports "live," who like to enjoy some hollering and a hot dog while they watch, and want to get close enough to what's happening to see the sweat on the player's brows from a $1.25 seat. For the players, it's the first step towards making the dream of the big leagues come true.



A far cry from the multi-million dollar budgets and glamor of the major leagues, bush league teams operate in dusty, decaying stadiums in small towns; travel on aging, cramped buses; stay in budget motels; eat in cheap restaurants; and play ball in hand-me-down uniforms from the major leagues. Most of these clubs are supported, in the red, by big-league teams. Players on the Spartanburg Phillies last year made $500 to $600 a month, a mere $6.50 per diem on road trips, and kept up a grinding schedule including 14-hour days and 146 games in 140 days. What keeps them going is the dream. "I can see myself standing at home plate," said Spartanburg Catcher P.J. Carey. "*The Star-Spangled Banner* is playing, and it's the seventh game of the World Series."



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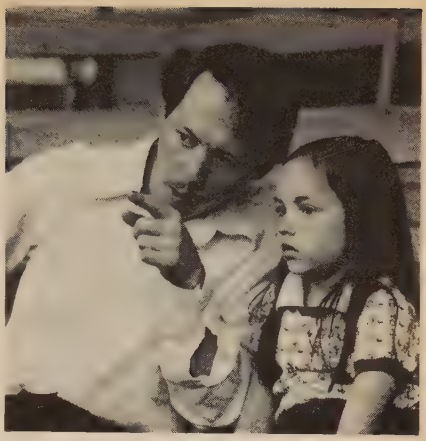
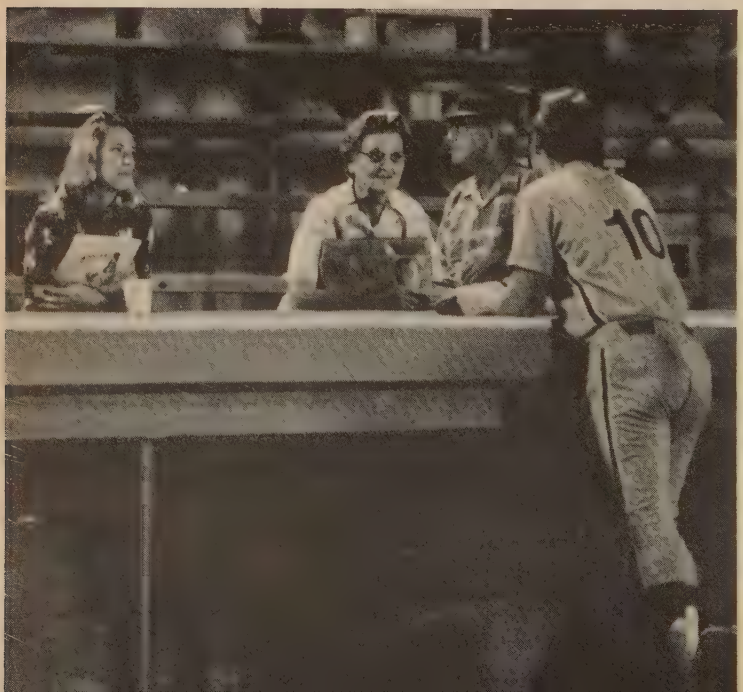
The style of ballplaying is good, regardless of the Class A status of the league—just one notch above rookie teams. Fans come out to watch the players develop their skills. "The greatest thing," said former Greenwood Braves Broadcaster Larry Gar, "is seeing a kid who has been fooled on 100 breaking pitches hit the 101st out of the park."



To the 400 or so fans who have ample room to spread out in the 3000- to 4000-seat ballparks, bush league ball is a personal experience. "I just love to watch 'em play," says Marvin Butler, 67. "I'd rather be out here where I can see what's going on," adds his dad, Dave, 89. B.C. Pate, 70, chaws his tobacco and says, "I come up here to holler. I just love to get on them umps." For others it's a chance to meet the players, or pass a pleasant summer afternoon.



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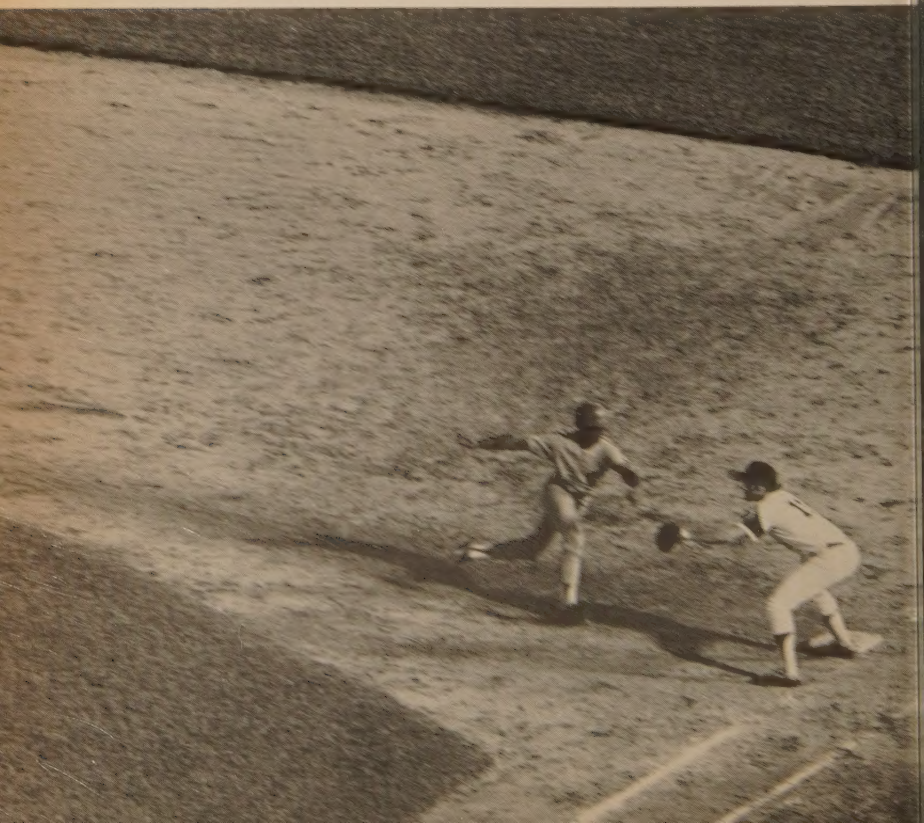

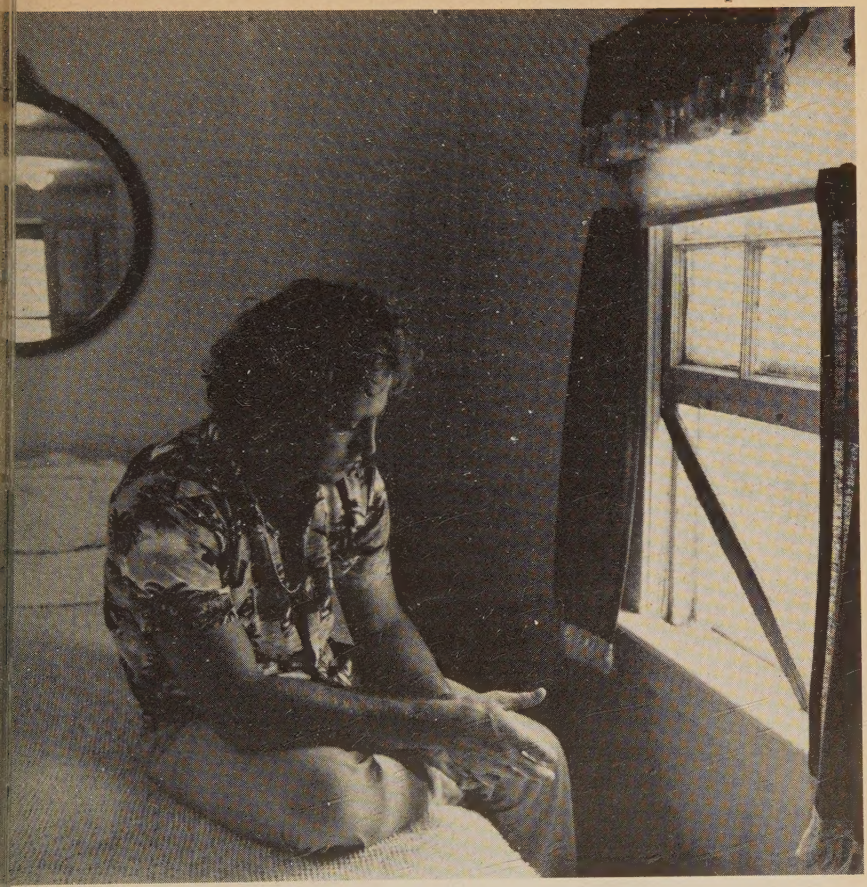

ut for the players, it's a serious usiness, not just a pastime. They ream big and work hard. They now they've got talent which has anked them off the high school allfields and into the running or the big time. Many don't make t. One day they're big shots tepping up to bat, full of hope nd ambitious pride, the next day, tunned "rejects" let go by the team manager. After going through this minor league player's nightmare last summer, Rich Meily, dropped from the Phillies' farm team, said with a tear in his eye, "I guess I'm at a crossroads. I've got to make a decision whether to keep playing baseball somewhere or go to summer school." The dream dies hard. □

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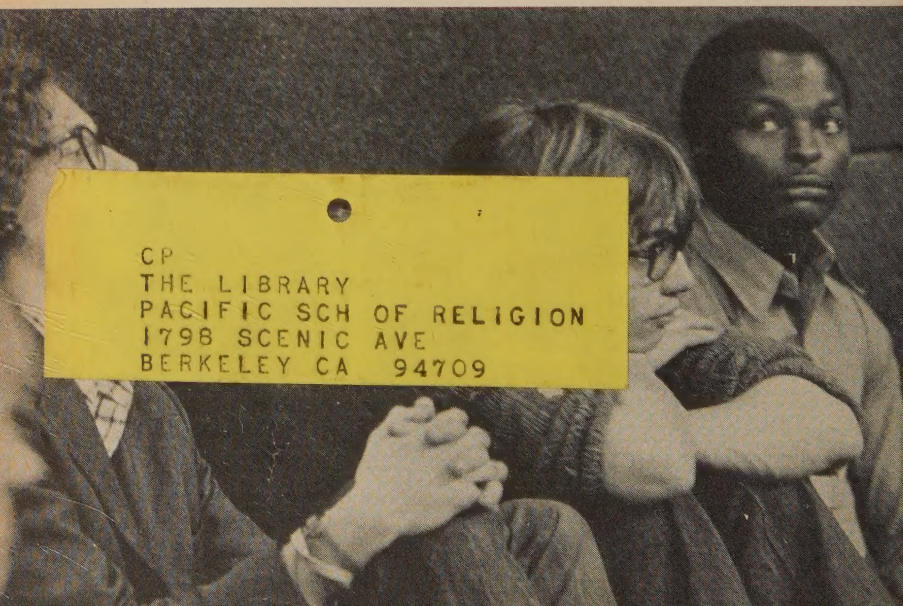

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